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BHAVAN'S BOOK UNIVERSITY

SHIKSHĀPATRĪ

SHREE SAHAJĀNAND SWĀMI

BHARATIYA VIDYA BHAVAN, BOMBAY

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S BOOK UNIVERSITY

General Editors :

R. R. DIWAKAR

S. RAMAKRISHNAN

210

SHIKSHĀPATRĪ

By

SHREE SAHAJĀNAND SWĀMI

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BHAVAN'S BOOK UNIVERSITY

SHIKSHĀPATRĪ

A COMPENDIUM OF THE CODE OF CONDUCT

By

SHREE SAHAJĀNAND SWĀMI

Translated into English by
SWAMI KESHAVJIVANDAS

SPONSORED BY :
BOCHASANWASI SHREE AKSHAR PURUSHOTTAM SANSTHA,
BOCHASAN, GUJARAT

1976
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KULAPATI'S PREFACE

The Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

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We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata,* summarised by one of the greatest

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living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita,* which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, Queen Victoria Road,
New Delhi,
3rd October 1951

K. M. MUNSHI

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PREFACE TO SECOND EDITION

We have great pleasure in publishing the second edition of *Shikshāpatrī,* an Epistle of Precepts, written by Lord Swaminarayan. He has covered comprehensively in 212 verses the duties of householders, sadhus brahmacharis, women, widowed women, acharyas, their wives and the kings. His philosophy, the work of worship, and the main attributes of Bhagavata Dharma comprising of *Dharma, Jnana, Vairagya* and *Bhakti,* are very clearly explained. In short, in this small book he has covered the codes of various *smritis* and *śrutis.* An implicit observance in life of these precepts would bring a complete harmony in life.

Incidentally, the bi-centenary of Shree Swaminarayan which is to be celebrated in 1981, is being celebrated from this year. It will begin with a happy augury by the publication of his own work *Shikshāpatrī.*

We hope this small Epistle will bring up the moral values in life.

H. T. DAVE
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25th July, 1976.

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Brahman and Parabrahman who are to be meditated upon for final salvation.

Shree Swāminārāyana's teachings on social philosophy are also significant. He talks about equity, justice, civic sense and civic rights—all for the purpose that His disciples may not unknowingly violate these laws and invite trouble. He has taken the minutest care to see that His disciples centre all their activities round devotion which is the goal of life. It is said that the Shikshāpatrī is the divine disc given by Shree Swāminārāyana to all His disciples which would ward off their troubles if carefully observed and adhered to.

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SHREE SWĀMINĀRĀYAN

Shree Swāminārayan, known in his early days as Ghanshyām and later on as Swāmi Sahajānand, was born at Chhapiya near Ayodhya in a Brāhmin family on the 9th day of Chaitra in the Samvat Year 1837.[1] His father Dharmadev and mother Bhakti Devi were delighted to hear from a Brāhmin Markandeya who predicted the divine role that Ghanshyām was destined to play for the regeneration of the moral life of the people. The picture of India was distorted. The prevailing moral decadence, perverted interpretations of scriptures, corruption, killing of beasts in yagnas and flagrant disregard for the observance of the rules of Dharma, political feuds — all these created a chaos in the life of the people. Moral rectitude was required to be established. The adherents of Dharma awaited the emergence of an incarnation for a moral regeneration.

Ghanshyām seemed to fulfil the prediction from his young age. He completed the study of all the scriptures at the age of seven. At this age in Varanasi in a meeting of the Ṣankarites, he vehemently argued for Viśiṣṭādvaita of Shree Rāmānujacharya and defeated the Ṣankarites.

He left home at the age of eleven. He moved in all the pilgrim places but to his great sorrow he found the sanctity of these places utterly vitiated. He asked the Heads of the Mutts, temples and the veteran pundits about Jīva, Īshwara, Māyā, Brahman

1. 3rd April 1781.

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and Parabrahman. He did not receive a satisfactory reply.

After seven years of his sojourn he came to Loj near Mangrol Bunder in Saurashtra. Here he met Swami Muktānand, the chief disciple of Swāmi Rāmānand, who was away in Kutch. The answers given by Muktānand to his five questions, and his saintliness, his vigour for the observance of Brahmacharya — all these had a great impact on Nīlkanth who was known by this name during his padayātra. Nīlkanth complied with the request of Muktānand to stay with them. Later when he met Rāmānand, he was initiated in the Bhāgavata Deeksha and was named Swāmi Sahajānand. Rāmānand beholding the potential divine powers of Swāmi Sahajānand enthroned him in his place and retired into oblivion.

Swāmi Sahajānand had a very careful study of the prevailing situation. He desired to uproot adharma and establish dharma, the foundation of which was Brahmacharya. He created a band of 500 Paramahamsas—spiritual workers—who led a life of utter austerities and still gracefully served the people who needed both material and spiritual aid. With the help of these Paramahamsas, he opened alms houses, built ponds and dug wells and thus supplied people their fundamental needs of food and water. The prevalent practices of Sati and the killing of the newly born girl, amongst the Kathis, were abolished by him. The polytheistic beliefs, the dread of the demi-gods and demon gods, belief in superstitions, all were discarded by the people under the spell of his divine influence and inspiring spiritual talks. His spiritual discourses, even

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though of great depth, were spoken in a language both colloquial and palatable to the Kathis. To become congenial with the Kathis, he adopted their manners, dress, habits, etc. He played Rāsa with them, entered into horse racing with them and by his all-out proficiency, he won their hearts. With unbound compassion he accepted even the vilest and transformed their living to the pattern of a moral and ethical life. He discarded none but showed great remonstrance even at the slightest sign of anger appearing in the eyes of his disciples. He always held that anger flung upon anybody is flung upon God Himself. The redeeming features of his life were boldly exhibited in many incidents due to which even the downtrodden felt a great fulfilment. He was easily approachable to all, irrespective of caste and creed. He upheld Varnashrama Dharma but advised to shed the ego attached to the status of Varna as well as Āshram. Amongst his personal attendants, Miyaji and Harji Thakker were Muslims. There were other Muslim and Parsee followers also during his time.

The poet laureate of Gujarat, Shree Nanalal Dalpatram Kavi, in his preface to Shikshāpatrī writes, "Shree Sahajānand Swāmi has sprinkled the ethics of Dharma, re-established the damaged bounds of Dharma and purified everybody." ..."He was encircled by a circle of Paramahamsas all wedded to absolute Brahmacharya and total detachment....He purified Gujarat and enveloped it with the bliss of the Brahman."

Writing in his book "Brahminism and Hinduism", Sir Monier Williams says, "This (Swaminarayan)

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Sect is worthy of a full notice, both because it affords a good example of the best aspects of modern Vaishnavism, and because the efforts of its founder to deliver the system of Vallabhacharya from the corruptive influence of the profligate Maharajas, is worthy of praise."

Writing in "Cities of Gurjarashtra", Henry George Briggs writes: "But the genius of Sahajānand Swami was not confined simply to the rigid re-establishment of Hindu worship in virgin integrity—it was also directed against the irregularities of the age and to the recovery of thousands of those unfortunate men to be found throughout Gujarat, whose means of subsistence hitherto were equally lawless and precarious; of his success, in this latter respect, there is abundant testimony, from the vast hordes who have been reclaimed to honest and industrious pursuits—while the present undisturbed state of the country compared to its conditions previously, will speak volumes for him."

For his Vedānta Philosophy, he has accepted the Viśiṣṭādvaita of Shree Rāmānujacharya as the basis for all interpretations on Prasthānatrayī. However, he has deviated a little insofar as Akṣara—the divine Abode of God—plays an important role in his salvation scheme. Akṣara is said to be the Śarīrī of the çit açit world; and he plays a direct role in the cosmic evolution as also in the redemption of the jīvas. Again Akṣara is the śarīra of Puruṣottam and as His śarīra, Akṣara is controlled by and is dependent upon Puruṣottam. The contact of this Akṣara for attaining Brahmabhāva and for serving the lotus feet of

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Puruṣottam, is a prerequisite according to the philosophy of Shree Swāminārāyan. It is like the role which Śri or Laxmi plays in the Śri Vaishnavism philosophy of Shree Rāmānujacharya.

Shree Swāminārāyan has not merely explained the entities of Akṣara and Puruṣottam but has revealed them in the forms of Shree Gunātītānand Swāmi and in Himself respectively. He has therefore helped the mumukshus to live according to the creed of his philosophy by affording the contact of both Akṣara and Puruṣottam on earth.

Further, the spiritual progeny of Akṣara, a realised saint or a bhakta who having attained Brahmabhāva always manifests on earth, and reveals through him Puruṣottama for the ultimate redemption. The history of this Satsang wherein such realised persons have lived and lifted jīvas for inculcating the brahmic consciousness in them, is a living testimony of the survival of this spiritual heritage.

Shree Gunātītānand Swāmi was survived by Shree Pragji Bhakta, a living symbol of the Swāmi and again Shree Pragji Bhakta by Swami Shree Yagnapurushadāsji, a bold exponent of the philosophy of Shree Swāminārāyan. He was survived by Swami Shree Jnānjīvandasji, who is presently survived by Swami Shree Narayanswarupdasji (Pramukh Swami).

Shree Swāminārāyan has enunciated this philosophy in his Śikṣāpatrī in the verses 109 and 110. An elaborate commentary on Śikṣāpatrī is written by Shree Shatānand Muni, one of his Paramahamsas and also his contemporary.

H. T. DAVE

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SHIKSĀPATRĪ MĀHĀTMYA

विज्ञाने विलयं गते प्रसरति क्षोण्यां तमस्यान्तरे
दिङ्मूढेषु भवाध्वगेषु परितः पीडैकशेषे विधौ।
कारुण्यादवतीर्य मुक्तिजननीं शिक्षामदाद्यामिमां
साक्षादक्षरदिव्यधामनिलयस्तामन्वहं चिन्तये ।। १ ।।

When knowledge degenerated and ignorance prevailed in the world and people became dumb-founded in the performance of their duties and Shāstrās were misinterpreted to justify actions which inflicted injuries on living beings, the Lord of Aksharadhāma incarnated Himself on earth out of compassion and gave us this Shikshāpatrī, the Mother of Mukti, on whom I meditate.

संसारकर्दमविवर्तनपङ्किलानां नैर्मल्यमाकलयितुं रचितावताराम्।
आविद्यसंतमसनिर्हरणे समर्थामादेशपत्रि! भवतीमनुचिन्तयामि ।। २ ।।

To extricate the people rotting in the muddy whirlings of Samsāra and to purify them, Oh, Shikshāpatrī, thou hast incarnated on earth. It is only thou who canst dispel the intense darkness of ignorance of the people. I, therefore, Oh, Shikshāpatrī! meditate on you.

काऽप्यञ्जनशलाकेयमन्तस्तिमिरहारिणी।
प्रज्ञादृष्टिप्रकाशाय शिक्षापत्र्युपसेव्यताम् ।। ३ ।।

This Shikshāpatrī which is like a stick of collyrium which removes darkness in the form of ignorance from the heart, should be worshipped for the vision of true knowledge.

नानादेशनिवासिशिष्यजनतामुद्दिश्य याऽविष्कृता
साक्षादक्षरवासिना नृवपुषा नारायणेन स्वयम्।

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सा त्वं सङ्ग्रथितासि पावनि ! शतानन्दर्षिणा ग्रन्थतः
शिक्षापत्रि ! भवापहन्त्रि ! भवतीमम्बान्वहं चिन्तये ॥ ४ ॥

Bhagvān Swāminārāyana whose abode is Aksharadhāma, has enunciated this Shikshāpatri particularly for all His disciples living in various countries. Therefore, Oh sanctifier! thou art the saviour from the cycle of births and deaths. Oh mother! I meditate upon you who have been so wisely incorporated in the holy scripture by Shree Shatānanda Muni.

शतानन्देन मुनिना मध्ये सत्सङ्गिजीवनम् ।
ग्रथितां भगवत्प्रोक्तां शिक्षापत्रीमहं श्रये ॥ ५ ॥

I resort to thee, Oh Shikshāpatrī! you who are enunciated through the wish of Bhagavān Swāminārāyana and incorporated in the Satsangjīvana Grantha by Shree Shatānanda Muni.

समस्तशास्त्रदुग्धाब्धिमध्योद्धृतमनुत्तमम् ।
शिक्षापत्र्यमृतं किञ्चिदमृतत्वाय कल्पते ॥ ६ ॥

You are the quintessence of all the nectar churned from all the oceans of scriptures and therefore those who drink your nectar become fit for immortality.

शिक्षापत्र्यमृतं यदेव सहजानन्दः शरण्यः सतां
देवः प्राशयदाश्रितानिह मुकुन्दानन्दमुख्यान् पुरा ।
यत्पीत्वा प्रभवन्ति सम्पदमनायासेन तामासुरीम्
उच्छेत्तुं तदुपास्महे भवभयप्रध्वंसनैकौषधम् ॥ ७ ॥

Shree Sahajānanda Swāmi who is the only resort of the Satpurushas and who had on this earth first given this nectar to Mukundānanda and other disciples, has brought you about, oh, Shikshāpatrī! I worship you who are the dispeller of the demoniac evils, and healer of pains of this Samsāra.

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संसारसागरगतान्स्वयमुद्दिधीर्षुः श्रेयस्तदेकमखिलेष्वभिकाङ्क्षमाणः ।
आदेशमालिखितुमादृतपत्रलेखो नारायणः स्फुरतु मे हृदि वर्णिवेषः ॥८॥

Oh, Nārāyana! may you always live in my heart, you who are the redeemer of living beings rotting in the cycles of births and deaths, you who had undertaken writing of this Shikshāpatrī to impart to people the spiritual wisdom for their ultimate redemption. May you always enlighten me!

व्यञ्जयन्नाश्रितस्नेहं मुग्धस्मितमुखाम्बुजः ।
आदेशमालिखन्नस्तु हृदि मे धर्मनन्दनः ॥ ९ ॥

Oh, the son of Dharma! may you always reside in my heart, you who always love your disciples and always bear a smiling face that draws everybody.

स्वामिनारायणस्यैतत् स्वरूपमपरं हरेः ।
शिक्षापत्र्यात्मना भूमौ चकास्त्यखिलमङ्गलम् ॥ १० ॥

This Shikshāpatrī which is the bestower of all benevolence and shines brightly on earth is the other sacred divine form of Shree Swāminārāyana Bhagavān.

शिक्षापत्रि ! समस्तशिष्यनिवहैरभ्यर्थितेनादरात्
देवेनाखिलकारणेन सहजानन्देन याऽविष्कृता ।
तां त्वां सर्वफलप्रदां भगवतो देवस्य तस्यापरां
मूर्तिं देवि ! विभावयन्नुदिनं सेवे मुहुः प्रेमतः ॥ ११ ॥

Oh Shikshāpatrī! I accept you as the other divine form of my Lord Swāminārāyana who is being worshipped by all His disciples and who is the cause of every thing. Since you have been enunciated by Him, you are the giver of all the desired fruits. I, therefore, always worship you as the very form of my Lord.

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शिक्षापत्र्यमृतं हिताय जगतामाविष्कृतं यन्मया
मद्भक्तैरिदमादरादनुदिनं सेव्यं समस्तैरपि ।
इत्यादिष्टमनुस्मरन् भगवतः प्रेम्णान्वहं यः पठेत्
शिक्षापत्रमिदं स याति परमं धामाक्षरं शाश्वतम् ।। १२ ।।

"This nectar in the form of Shikshāpatrī, I have given to this world for the welfare of the people. May it therefore be served with due reverence by all my disciples." One should therefore always bear in mind this divine order of the Lord and abide by the precepts laid down in Shikshāpatrī, which will ultimately lead one to the eternal abode.

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SHIKSHĀPATRĪ

(The Epistle of Precepts)

By Swāmi Sahajānanda

वामेऽस्य स्थिता राधा श्रीश्च यस्यास्ति वक्षसि ।
वृन्दावनविहारं तं श्रीकृष्णं हृदि चिन्तये ।। १ ।।

I meditate in my heart on Shri Krishna, the divine player in Brindāvana, on whose left is Rādhā and in whose bosom dwells Laxmi.

लिखामि सहजानन्दस्वामी सर्वान्निजाश्रितान् ।
नानादेशस्थितान् शिक्षापत्रीं वृत्तालयस्थितः ।। २ ।।

I, Sahajānanda Swāmi, write this Shikshāpatrī from Vrittālaya to all my followers residing far and wide.

भ्रात्रो रामप्रतापेच्छारामयोर्धर्मजन्मनोः ।
यावयोध्याप्रसादाख्यरघुवीराभिधौ सुतौ ।। ३ ।।
मुकुन्दानन्दमुख्याश्च नैष्ठिका ब्रह्मचारिणः ।
गृहस्थाश्च मयारामभट्टाद्या ये मदाश्रयाः ।। ४ ।।
सधवा विधवा योषा याश्च मच्छिष्यतां गताः ।।
मुक्तानन्दादयो ये स्युः साधवश्चाखिला अपि ।। ५ ।।
स्वधर्मरक्षिका मे तैः सर्वैर्वाच्याः सदाशिषः ।
श्रीमन्नारायणस्मृत्या सहिताः शास्त्रसम्मताः ।। ६ ।।

Ayodhyāprasāda and Raghuvīra, the respective sons of my brothers Rāmpratāp and Ichhārāma, born of Dharmdeo; the Brahmachārins headed by Mukundānanda, grihasthas such as Mayārāma Bhatt, and others who are my followers; married women with husbands alive or dead and all saints such as Muktānanda and others may all accept my benedictions, bene-

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factors of Swadharma as prescribed by the scriptures, with happy remembrances sanctified by the name of Shri Nārāyana.

एकाग्रेणैव मनसा पत्रीलेखः सहेतुकः।
अवधार्योऽयमखिलैः सर्वजीवहितावहः ॥ ७ ॥

Listen, you all with due attention to the benefits latent in this Shikshāpatrī which is the redeemer of all.

ये पालयन्ति मनुजाः सच्छास्त्रप्रतिपादितान्।
सदाचारान् सदा तेऽत्र परत्र च महासुखाः ॥ ८ ॥
तानुल्लङ्घ्यात्र वर्तन्ते ये तु स्वैरं कुबुद्धयः।
त इहामुत्र च महल्लभन्ते कष्टमेव हि ॥ ९ ॥

My followers who will strictly observe the Rules of Ethics (e.g. non-injury, etc.) as prescribed by the scriptures, shall derive happiness here and hereafter; and those who wantonly transgress them and behave wilfully, shall suffer great distress here and in the life hereafter.

अतो भवद्भिर्मच्छिष्यैः सावधानतयाऽखिलैः।
प्रीत्यैतामनुसृत्यैव वर्तितव्यं निरन्तरम् ॥ १० ॥

Hence it is incumbent upon all my disciples to follow scrupulously the commandments of this Shikshāpatrī in both letter and spirit and never transgress them.

Code of conduct in general for disciples of all classes: (11-48).

कस्यापि प्राणिनो हिंसा नैव कार्याऽत्र मामकैः।
सूक्ष्मयूकामत्कुणादेरपि बुद्धचा कदाचन ॥ ११ ॥

None of my followers shall ever kill any creature whatsoever; nor shall they intentionally kill insects such as lice, bugs, etc.

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देवतापितृयागार्थमप्यजादेश्च हिंसनम् ।
न कर्तव्यमहिंसैव धर्मः प्रोक्तोऽस्ति यन्महान् ।। १२ ।।

None shall kill animals such as goats, etc. even for the purpose of performing sacrifice or for propitiating any deity; for, non-violence in itself is avowedly held to be the highest ethical code.

स्त्रिया धनस्य वा प्राप्त्यै साम्राज्यस्यापि वा क्वचित् ।
मनुष्यस्य तु कस्यापि हिंसा कार्या न सर्वथा ।। १३ ।।

None shall ever commit homicide for any object, be it for women, wealth or even a kingdom.

आत्मघातस्तु तीर्थेऽपि न कर्तव्यश्च न क्रुधा ।
अयोग्याचरणात् क्वापि न विषोद्वन्धनादिना ।। १४ ।।

None shall, in a fit of anger or being vexed by some sinful act, ever commit suicide by means of poison or strangulation or a headlong plunge in a well even in a place of pilgrimage.

न भक्ष्यं सर्वथा मांसं यज्ञशिष्टमपि क्वचित् ।
न पेयं च सुरामद्यमपि देवनिवेदितम् ।। १५ ।।

None shall ever eat flesh be it the remnant of offerings in a sacrifice; none shall drink liquor, spirituous wine or intoxicating beverage even if it has been offered to the Deities.

अकार्याचरणे क्वापि जाते स्वस्य परस्य वा ।
अङ्गच्छेदो न कर्तव्यः शस्त्राद्यैश्च क्रुधाऽपि वा ।। १६ ।।

None shall mutilate any part of his body or that of others with a weapon as a punishment for misdeeds committed either by oneself or by others, in a state of excitement or as an atonement for his misdeeds.

स्तेनकर्म न कर्तव्यं धर्मार्थमपि केनचित् ।
सस्वामिकाष्ठपुष्पादि न ग्राह्यं तदनाज्ञया ।। १७ ।।

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None shall steal even for benevolent purposes; nor shall anyone take things like fuel, flowers and the like without the consent of their owners.

व्यभिचारो न कर्तव्यः पुम्भिः स्त्रीभिश्च मां श्रितैः।
द्यूतादिव्यसनं त्याज्यं नाद्यं भङ्गादिमादकम् ।। १८ ।।

None of my followers—male and female—shall commit adultery or shall practise gambling and similar vices; and they shall abstain from drinking or inhaling intoxicants such as Bhang, Tobacco, Snuff and the like.

अग्राह्यान्नेन पक्वं यदन्नं तदुदकं च न।
जगन्नाथपुरोऽन्यत्र ग्राह्यं कृष्णप्रसाद्यपि ।। १९ ।।

Except at Jagannāthpuri, none shall eat and drink what is served by persons, unacceptable under the caste system, may it be the remnant *Prasāda offered to Shri Krishna.*

मिथ्यापवादः कस्मिंश्चिदपि स्वार्थस्य सिद्धये।
नारोप्यो नापशब्दाश्च भाषणीयाः कदाचन ।। २० ।।

None shall ever falsely charge anyone for the purpose of promoting self-interest nor shall he ever abuse anyone.

देवतातीर्थविप्राणां साध्वीनां च सतामपि।
वेदानां च न कर्तव्या निन्दा श्रव्या न च क्वचित् ।। २१ ।।

None shall ever vilify Gods, places of pilgrimage, brāhmins, chaste women, saints and the Vedas nor shall lend ears to any such talk.

देवतायै भवेद्यस्यै सुरामांसनिवेदनम्।
यत्पुरोऽजादिहिंसा च न भक्ष्यं तन्निवेदितम् ।। २२ ।।

None shall accept an offering made to a deity to whom flesh and wine are offered, and before whom goats and like beasts are sacrificed.

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दृष्ट्वा शिवालयादीनि देवागाराणि वर्त्मनि ।
प्रणम्य तानि तद्देवदर्शनं कार्यमादरात् ।। २३ ।।

If my followers happen to pass by temples of Shiva or of other deities, they should bow down with due reverence to the idols therein.

स्ववर्णाश्रमधर्मो यः स हातव्यो न केनचित् ।
परधर्मो न चाचर्यो न च पाषण्डकल्पितः ।। २४ ।।

None of my followers shall violate the code of Varnāshrama-Dharma and shall never accept any code of behaviour other than those sanctioned by the scriptures.

कृष्णभक्तेः स्वधर्माद्वा पतनं यस्य वाक्यतः ।
स्यात्तन्मुखान्न वै श्रव्याः कथा वार्त्ताश्च वा प्रभोः ।। २५ ।।

None shall ever listen even to religious discourses from a person whose preachings might lead one to fall from devotion to God and one's duty.

स्वपरद्रोहजननं सत्यं भाष्यं न कर्हिचित् ।
कृतघ्नसङ्गस्त्यक्तव्यो लुञ्चा ग्राह्या न कस्यचित् ।। २६ ।।

None shall ever utter truth which may cause one's own humiliation or of others. He shall give up the company of ungrateful persons, and shall never accept bribes from anyone in social affairs.

चोरपापिव्यसनिनां सङ्गः पाषण्डिनां तथा ।
कामिनां च न कर्तव्यो जनवञ्चनकर्मणाम् ।। २७ ।।

None shall associate with thieves or vicious persons, addicts, heretics and alchemists.

भक्तिं वा ज्ञानमालम्ब्य स्त्रीद्रव्यरसलोलुभाः ।
पापे प्रवर्तमानाः स्युः कार्यस्तेषां न सङ्गमः ।। २८ ।।

None shall keep contact with those who hanker after women and wealth or practise sinful acts under

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the guise of their hypocritical devotion or false wisdom.

कृष्णकृष्णावताराणां खण्डनं यत्र युक्तिभिः।
कृतं स्यात्तानि शास्त्राणि न मान्यानि कदाचन ।। २९ ।।

None shall hear or pay any credence to scriptures skilfully contrived to deny the existence of the supreme eternal reality and His incarnations.

अगालितं न पातव्यं पानीयं च पयस्तथा।
स्नानादि नैव कर्त्तव्यं सूक्ष्मजन्तुमयाम्भसा ।। ३० ।।

None shall ever drink water and milk unfiltered nor shall bathe in water containing germs.

यदौषधं च सुरया सम्पृक्तं पललेन वा।
अज्ञातवृत्तवैद्येन दत्तं चाद्यं न तत्क्वचित् ।। ३१ ।।

My disciples shall never take medicine which contains liquor or meat, or which is administered or given by a physician whose character is not known to them.

स्थानेषु लोकशास्त्राभ्यां निषिद्धेषु कदाचन।
मलमूत्रोत्सर्जनं च न कार्यं ष्ठीवनं तथा ।। ३२ ।।

None shall allow bodily excretions or filth to fall in places where such nuisance is prohibited by the scriptures or by a public body.

अद्वारेण न निर्गम्यं प्रवेष्टव्यं न तेन च।
स्थाने सस्वामिके वासः कार्योऽपृष्ट्वा न तत्पतिम् ।। ३३ ।।

None shall enter or pass through private passages nor shall put up in a place without its owner's permission.

ज्ञानवार्ताश्रुतिर्नार्या मुखात्कार्या न पूरुषैः।
न विवादः स्त्रिया कार्यो न राज्ञा न च तज्जनैः ।। ३४ ।।

None of my male devotees shall listen to discourses given by a woman or shall enter into discussion with women, kings or their courtiers.

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अपमानो न कर्त्तव्यो गुरूणां च वरीयसाम् ।
लोके प्रतिष्ठितानां च विदुषां शस्त्रधारिणाम् ।। ३५ ।।

None shall insult preceptors, superiors, persons of social status, learned men and those armed with weapons.

कार्यं न सहसा किञ्चित्कार्यो धर्मस्तु सत्वरम् ।
पाठनीयाऽधीतविद्या कार्यः सङ्गोऽन्वहं सताम् ।। ३६ ।।

Duties relating to Dharma should be performed instantaneously, while duties relating to social affairs should be performed after due deliberation. The learned should impart their learning to others, and should constantly keep the company of saints.

गरुदेवनृपेक्षार्थं न गम्यं रिक्तपाणिभिः ।
विश्वासघातो नो कार्यः स्वश्लाघा स्वमुखेन च ।। ३७ ।।

None should approach a Guru, a deity or a king empty-handed, and none shall commit a breach of trust or indulge in self-praise.

यस्मिन् परिहितेऽपि स्युर्दृश्यान्यङ्गानि चात्मनः ।
तद्दूष्यं वसनं नैव परिधार्यं मदाश्रितैः ।। ३८ ।।

None of my followers shall put on such garment which is likely to expose any part of the body to view.

धर्मेण रहिता कृष्णभक्तिः कार्या न सर्वथा ।
अज्ञनिन्दाभयान्नैव त्याज्यं श्रीकृष्णसेवनम् ।। ३९ ।।

None shall practise devotion to Shri Krishna disregarding religious tenets nor shall he give up the worship of Shri Krishna under the fear of calumny by the ignorant.

उत्सवाहेषु नित्यं च कृष्णमन्दिरमागतैः ।
पुम्भिः स्पृश्या न वनितास्तत्र ताभिश्च पूरुषाः ।। ४० ।।

All male and female devotees coming to the temples of Shri Krishna for darshana either daily or on

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days of religious festivals, shall keep themselves aloof from the opposite sex.

कृष्णदीक्षां गुरोः प्राप्तैस्तुलसीमालिके गले ।
धार्ये नित्यं चोर्ध्वपुण्ड्रं ललाटादौ द्विजातिभिः ।। ४१ ।।

All my Brāhmin, Kshatriya and Vaishya followers (Dvija, i.e. twice born as they are called) initiated into the devotion of Shri Krishna by a spiritual master, shall always wear a double kanthi of Tulsi beads round their necks and shall put an upright tilaka mark on their forehead, and on the chest and on both the arms.

तत्तु गोपीचन्दनेन चन्दनेनाथवा हरेः ।
कार्यं पूजावशिष्टेन केसरादियुतेन च ।। ४२ ।।

The tilak shall be made of Gopichandana stick or of consecrated sandal paste mixed with saffron and kumkum that may have been offered to Krishna.

तन्मध्य एव कर्तव्यः पुण्ड्रद्रव्येण चन्द्रकः ।
कुङ्कुमेनाथवा वृत्तो राधालक्ष्मीप्रसादिना ।। ४३ ।।

In the centre of the tilaka, a round mark be made of Gopichandana or kumkum which is duly offered to Rādhā and Laxmī.

सच्छूद्राः कृष्णभक्ता ये तैस्तु मालोर्ध्वपुण्ड्रके ।
द्विजातिवद्धारणीये निजधर्मेषु संस्थितैः ।। ४४ ।।

Sat-Shūdra devotees of Shri Krishna observing Dharma, should also wear a kanthi and imprint tilaka mark like the Dvijas.

भक्तैस्तदितरैर्माले चन्दनादीन्धनोद्भवे ।
धार्ये कण्ठे ललाटेऽथ कार्यः केवलचन्द्रकः ।। ४५ ।।

The devotees belonging to the lower strata of society, should wear a double kanthi of sandal beads

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and should put only a round kumkum mark on their forehead.

त्रिपुण्ड्ररुद्राक्षधृतिर्येषां स्यात्स्वकुलागता ।
तैस्तु विप्रादिभिः क्वापि न त्याज्या सा मदाश्रितैः ।। ४६ ।।

None of my Brāhmin devotees shall ever give up family traditions of imprinting Tripundra and wearing Rudrākshamālā.

ऐकात्म्यमेव विज्ञेयं नारायणमहेशयोः ।
उभयोर्ब्रह्मरूपेण वेदेषु प्रतिपादनात् ।। ४७ ।।

The Vedas proclaim Nārāyana and Shiva as one and as Brahmasvarūpa and therefore they should be known accordingly.

शास्त्रोक्त आपद्धर्मो यः स त्वल्पापदि कर्हिचित् ।
मदाश्रितैर्मुख्यतया ग्रहीतव्यो न मानवैः ।। ४८ ।।

In the event of an ordinary calamity, my followers should never fall back upon permitted relaxations which are reserved by the scriptures for sheer exigencies.

Rituals of daily worship to be observed by the followers.

प्रत्यहं तु प्रबोद्धव्यं पूर्वमेवोदयाद्रवेः ।
विधाय कृष्णस्मरणं कार्यः शौचविधिस्ततः ।। ४९ ।।

All my disciples shall wake up before sun-rise and, after meditating on Shri Krishna shall retire for discharging bowels.

उपविश्यैव चैकत्र कर्तव्यं दन्तधावनम् ।
स्नात्वा शुच्यम्बुना धौते परिधार्ये च वाससी ।। ५० ।।

They should then sit at one place and brush their teeth, then take bath with clean water and should

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then put on a pair of clothes duly washed and untouched.

उपविश्य ततः शुद्ध आसने शुचिभूतले ।
असक्कीर्ण उपस्पृश्यं प्राङ्मुखं वोत्तरामुखम् ।। ५१ ।।

They should then sit on an undefiled mat in seclusion, facing either east or north and should perform Ācamanam.

कर्तव्यमूर्ध्वपुण्ड्रं च पुम्भिरेव सचन्द्रकम् ।
कार्यः सधवानारीभिर्भाले कुङ्कुमचन्द्रकः ।। ५२ ।।

All my male disciples shall then put on tilak on their forehead and a round kumkum mark as aforesaid; married women shall make only a round mark of kumkum on their forehead.

पुण्ड्रं वा चन्द्रको भाले न कार्यो मृतनाथया ।
मनसा पूजनं कार्यं ततः कृष्णस्य चाखिलैः ।। ५३ ।।

Widows shall not put on tilak or a round kumkum mark. All my devotees shall first offer mental worship to Shri Krishna.

प्रणम्य राधाकृष्णस्य लेख्यार्चां तत आदरात् ।
शक्त्या जपित्वा तन्मन्त्रं कर्तव्यं व्यावहारिकम् ।। ५४ ।।

They shall then reverently bow down to the images of Rādhā and Krishna and chant the holy name of the Lord in accordance with their usual and normal procedure; only after this they should start their daily routine.

ये त्वम्बरीषवद्भक्ताः स्युरिहात्मनिवेदिनः ।
तैश्च मानसपूजान्तं कार्यमुक्तक्रमेण वै ।। ५५ ।।

Those devotees living a dedicated life like King Ambarīsha shall also follow the course of the rituals as aforesaid.

शैली वा धातुजा मूर्तिः शालग्रामोऽर्च्य एव तैः ।
द्रव्यैर्यथाप्तैः कृष्णस्य जप्योऽथाष्टाक्षरो मनुः ।। ५६ ।।

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They shall worship the idol of Shri Krishna made either of stone or of metal or a Shāligrāma, with offerings procurable within one's own time and means; and then chant His holy name.

स्तोत्रादेरथ कृष्णस्य पाठः कार्यः स्वशक्तितः।
तथाऽनधीतगीर्वाणैः कार्यं तन्नामकीर्तनम् ।। ५७ ।।

And then they shall read hymns or a religious text according to their ability; and those who are unacquainted with Sanskrit may sing a song in praise and adoration of Shri Krishna.

हरेर्विधाय नैवेद्यं भोज्यं प्रासादिकं ततः।
कृष्णसेवापरैः प्रीत्या भवितव्यं च तैः सदा ।। ५८ ।।

They shall then offer food to God, and should take Prasād only from the offered dish. Thus, in a spirit of supreme love and dedication, they should serve Shri Krishna.

प्रोक्तास्ते निर्गुणा भक्ता निर्गुणस्य हरेर्यतः।
सम्बन्धात्तत्क्रियाः सर्वा भवन्त्येव हि निर्गुणाः ।। ५९ ।।

Those devotees who live a consecrated life are pronounced as Nirguna as all their deeds are purified because of their constant and devout contact with the Lord who is ever Nirguna.

भक्तैरेतैस्तु कृष्णायानर्पितं वार्यपि क्वचित्।
न पेयं नैव भक्ष्यं च पत्रकन्दफलाद्यपि ।। ६० ।।

These votaries shall never drink water or eat roots, fruits or the like without offering the same to Shri Krishna.

Ethics of Conduct—(61-92)

सर्वैरशक्तौ वार्धक्याद्गरीयस्यापदाथवा।
भक्ताय कृष्णमन्यस्मै दत्वा वृत्यं यथाबलम् ।। ६१ ।।

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My devotees disabled by old age or by some other adversity, shall hand over the images of Shri Krishna which they may be worshipping, to some other devotees and shall meditate on the Lord to the best of their ability.

आचार्येणैव दत्तं यद्यच्च तेन प्रतिष्ठितम् ।
कृष्णस्वरूपं तत्सेव्यं वन्द्यमेवेतरत्तु यत् ।। ६२ ।।

My devotees shall worship only those images of the Lord that are given by the Āchārya or installed by him. Other images should be offered only obeisance.

भगवन्मन्दिरं सर्वैः सायं गन्तव्यमन्वहम् ।।
नामसंकीर्त्तनं कार्यं तत्रोच्चैः राधिकापतेः ।। ६३ ।।

All my followers shall go to the temple every evening and there they shall sing loudly songs in praise of the Lord.

कार्यास्तस्य कथावार्त्ताः श्रव्याश्च परमादरात् ।
वादित्रसहितं कार्यं कृष्णकीर्तनमुत्सवे ।। ६४ ।।

They shall read and listen to narrations from the life of the Lord with utmost reverence, and on festival days they shall sing songs of Shri Krishna to the accompaniment of musical instruments.

प्रत्यहं कार्यमित्थं हि सर्वैरपि मदाश्रितैः ।
संस्कृतप्राकृतग्रन्थाभ्यासश्चापि यथामति ।। ६५ ।।

All my devotees shall invariably follow the course prescribed above, and shall also study religious works in Sanskrit and vernacular to the best of their knowledge.

यादृशैर्यो गुणैर्युक्तस्तादृशे स तु कर्मणि ।
योजनीयो विचार्यैव नान्यथा तु कदाचन ।। ६६ ।।

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A man must be thoughtfully assigned a work for which he is best suited, but never otherwise.

अन्नवस्त्रादिभिः सर्वे स्वकीयाः परिचारकाः ।
सम्भावनीयाः सततं यथायोग्यं यथाधनम् ।। ६७ ।।

One who has engaged servants should take proper care in respect of their feeding and clothing, according to his means.

यादृग्गुणो यः पुरुषस्तादृशा वचनेन सः ।
देशकालानुसारेण भाषणीयो न चान्यथा ।। ६८ ।।

A virtuous person should be so respected and addressed taking into consideration the prevalent custom, time and place, but should never be treated contrary to the prevalent customs.

गुरुभूपालवर्षिष्ठत्यागिविद्वत्तपस्विनाम् ।
अभ्युत्थानादिना कार्यः सन्मानो विनयान्वितैः ।। ६९ ।।

A preceptor, a king, an elder, a renunciate, a learned man and an ascetic, all these should be duly honoured on their arrival by rising up and bowing to them.

नोरौ कृत्वा पादमेकं गुरुदेवनृपान्तिके ।
उपवेश्यं सभायां च जानू बद्ध्वा न वाससा ।। ७० ।।

None shall sit in a posture with one foot placed on the thigh or with both the knees bound with a clothstrap, in the presence of a preceptor, an idol of God or a king or in an assembly.

विवादो नैव कर्तव्यः स्वाचार्येण सह क्वचित् ।
पूज्योऽन्नधनवस्त्राद्यैर्यथाशक्ति स चाखिलैः ।। ७१ ।।

My disciples shall never enter into futile debate with the Āchārya and shall respect him and serve him with money, clothes and the like according to their means.

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तमायान्तं निशम्याशु प्रत्युद्गन्तव्यमादरात् ।
तस्मिन् यात्यनुगम्यं च ग्रामान्तावधि मच्छ्रितैः ।। ७२ ।।

On hearing of the arrival of the Āchārya, my disciples shall proceed up to the outskirts of the town to receive him with respect; and on his departure from their town or village they shall accompany him up to the outskirts to bid him farewell.

अपि भूरिफलं कर्म धर्मापेतं भवेद्यदि ।
आचर्य तर्हि तन्नैव धर्मः सर्वार्थदोऽस्ति हि ।। ७३ ।।

My devotees shall desist from performing such acts which are contrary to the scriptural tenets, however much fruitful they may be; for verily Dharma alone yields all desired objects.

पूर्वैर्महद्भिरपि यदधर्माचरणं क्वचित् ।
कृतं स्यात्तत्तु न ग्राह्यं ग्राह्यो धर्मस्तु तत्कृतः ।। ७४ ।।

My disciples should never follow any unrighteous deed which may have been performed by the great persons of the past. They should follow their righteous deeds only.

गुह्यवार्त्ता तु कस्यापि प्रकाश्या नैव कुत्रचित् ।
समदृष्ट्या न कार्यश्च यथार्हार्चाव्यतिक्रमः ।। ७५ ।।

My disciples shall not disclose others' secrets. Those deserving of merit should be accorded appropriate respect, but in no case the bounds of courtesy should be ignored by observing a false decorum of equality.

विशेषनियमो धार्यश्चातुर्मास्येऽखिलैरपि ।
एकस्मिन्श्रावणे मासि स त्वशक्तैस्तु मानवैः ।। ७६ ।।

All my devotees during the four months of monsoon should take up additional religious duties, and those who are physically weak should take up addi-

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tional religious duties at least during the month of Shrāvana.

विष्णोः कथायाः श्रवणं वाचनं गुणकीर्तनम् ।
महापूजा मन्त्रजपः स्तोत्रपाठः प्रदक्षिणाः ।। ७७ ।।
साष्टाङ्गप्रणतिश्चेति नियमा उत्तमा मताः ।
एतेष्वेकतमो भक्त्या धारणीयो विशेषतः ।। ७८ ।।

Recitation or listening with attention to the sacred narratives from the life of the Lord, singing hymns in His praise, adoration and worship of the Idol of God, chanting His holy name or His Mantra, performance of pradakshina, and falling prostrate (Sāshtānga Dandvat Pranāma) before the Lord's idol are the eight additional duties held to be the best. Any one of these may be observed devoutly as additional duty during the period of monsoon.

एकादशीनां सर्वासां कर्तव्यं व्रतमादरात् ।
कृष्णजन्मदिनानां च शिवरात्रेश्च सोत्सवम् ।। ७९ ।।

All my disciples shall observe fast on Ekādashi as also on Janmāshtami and on Shivarātri days; and these festivals should be celebrated with great reverence.

उपवासदिने त्याज्या दिवानिद्रा प्रयत्नतः ।
उपवासस्तया नश्येन्मैथुनेनेव यत्नृणाम् ।। ८० ।।

On these days of fasting my disciples should not sleep during the day as it nullifies the Vrata, just as it is nullified by conjugal enjoyment.

सर्ववैष्णवराजश्रीवल्लभाचार्यनन्दनः ।
श्रीविठ्ठलेशः कृतवान् यं व्रतोत्सवनिर्णयम् ।। ८१ ।।
कार्यास्तमनुसृत्यैव सर्व एव व्रतोत्सवाः ।
सेवारीतिश्च कृष्णस्य ग्राह्या तदुदितैव हि ।। ८२ ।।

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The exponent of Vaishnavism, Shri Vithalanāthji, son of Shri Vallabhāchārya has prescribed the days of Vratas, and my disciples shall observe these Vratas and celebrate festivals accordingly; and they should religiously adopt the practice of adoration and worship of the Lord as laid down by Shri Vithalanāthji.

कर्तव्या द्वारिकामुख्यतीर्थयात्रा यथाविधि ।
सर्वैरपि यथाशक्ति भाव्यं दीनेषु वत्सलैः ।। ८३ ।।

They shall visit the sacred places, chief amongst these being Dwārikā and perform proper rites there. According to their means they should be charitable and compassionate to the destitutes.

विष्णुः शिवो गणपतिः पार्वती च दिवाकरः ।
एताः पूज्यतया मान्या देवताः पञ्च मामकैः ।। ८४ ।।

My devotees shall hold the five deities (Vishnu, Shiva, Ganapati, Pārvati and Āditya) in great reverence.

भूताद्युपद्रवे क्वापि वर्म नारायणात्मकम् ।
जप्यं च हनुमन्मन्त्रो जप्यो न क्षुद्रदैवतः ।। ८५ ।।

In the event of an affliction caused by an evil spirit, recourse shall be taken to the chanting of Nārāyana Kavacha or the Hanumān Stotram; but in no case invocation of any inferior deity be resorted to.

रवेरिन्दोश्चोपरागे जायमानेऽपराः क्रियाः ।
हित्वाशु शुचिभिः सर्वैः कार्यः कृष्णमनोर्जपः ।। ८६ ।।

During the solar or lunar eclipse, my devotees shall immediately suspend all their usual activities and be ready in a purified state to chant God's name or His Mantra.

जातायामथ तन्मुक्तौ कृत्वा स्नानं सचेलकम् ।
देयं दानं गृहिजनैः शक्त्याऽन्यैस्त्वर्च्य ईश्वरः ।। ८७ ।।

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When the eclipse is over, they should bathe with their clothes on. The householders shall give alms according to their means, and the saints shall worship God.

जन्माशौचं मृताशौचं स्वसम्बन्धानुसारतः ।
पालनीयं यथाशास्त्रं चातुर्वर्ण्यजनैर्मम ।। ८८ ।।

All our devotees belonging to the four castes shall observe sutaka for a period of ten days following birth or death of a family member during which all religious rites are to be suspended in conformity with the scriptures.

भाव्यं शमदमक्षान्तिसन्तोषादिगुणान्वितैः ।
ब्राह्मणैः शौर्यधैर्यादिगुणोपेतैश्च बाहुजैः ।। ८९ ।।

My Brāhmin devotees shall cultivate the qualities of tranquillity, self-restraint, forbearance, contentment and such like virtues; the Kshatriyas should cultivate valour, fortitude and other like qualities.

वैश्यैश्च कृषिवाणिज्यकुसीदमुखवृत्तिभिः ।
भवितव्यं तथा शूद्रैर्द्विजसेवादिवृत्तिभिः ।। ९० ।।

The Vaishya class shall take to agriculture, trade, money-lending and the like pursuits; and those of the Sūdra class shall serve the above-named three Varnas.

संस्काराश्चाह्निकं श्राद्धं यथाकालं यथाधनम् ।
स्वस्वगृह्यानुसारेण कर्तव्यं च द्विजन्मभिः ।। ९१ ।।

The twice-born (Dvijas) shall perform the purificatory rites (sixteen in all) and shall perform daily rituals and also obsequies (Shrāddha) at the proper time according to convention and their means.

अज्ञानाज्ज्ञानतो वाऽपि गुरु वा लघु पातकम् ।
क्वापि स्यात्तर्हि तत्प्रायश्चित्तं कार्यं स्वशक्तितः ।। ९२ ।।

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One shall expiate his sins, whether small or great, done knowingly or otherwise—according to one's ability.

Authentic Scriptures (93-102):

वेदाश्च व्याससूत्राणि श्रीमद्भागवताभिधम् ।
पुराणं भारते तु श्रीविष्णोर्नामसहस्रकम् ।। ९३ ।।
तथा श्रीभगवद्गीता नीतिश्च विदुरोदिता ।
श्रीवासुदेवमाहात्म्यं स्कान्दवैष्णवखण्डगम् ।। ९४ ।।
धर्मशास्त्रान्तर्गता च याज्ञवल्क्यऋषेः स्मृतिः ।
एतान्यष्ट ममेष्टानि सच्छास्त्राणि भवन्ति हि ।। ९५ ।।

The four Vedas, Vedānta Sutras by Vyāsa, Shrimad Bhāgavata, Shri Vishnu Sahaṣranāma from Mahābhārata, Shri Bhagavad Gitā, the Code of Ethics enunciated by Shri Vidurji (Viduraniti), Shri Vāsudeva Māhātmya from the Vishnu Khanda of Skanda Purāna and Yājnavalkya Smriti, are the chief amongst all religious scriptures; and I hold these eight scriptures as authoritative and of special significance.

स्वहितेच्छुभिरेतानि मच्छिष्यैः सकलैरपि ।
श्रोतव्यान्यथ पाठ्यानि कथनीयानि च द्विजैः ।। ९६ ।।

All my disciples who earnestly desire emancipation, shall listen to all these eight scriptures. My Brāhmin devotees shall study these scriptures, teach and narrate them to others.

तत्राचारव्यवहृतिनिष्कृतानां च निर्णये ।
ग्राह्या मिताक्षरोपेता याज्ञवल्क्यस्य तु स्मृतिः ।। ९७ ।।

Amongst the aforesaid eight scriptures my followers shall hold the Mitākshara commentary on Yājnavalkya Smriti as the guiding authority in determining matters of usage, mutual dealings, code for expiation and Nitya Naimittika Karmas.

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श्रीमद्भागवतस्यैषु स्कन्धौ दशमपञ्चमौ ।
सर्वाधिकतया ज्ञेयौ कृष्णमाहात्म्यबुद्धये ।। ९८ ।।

The 5th and the 10th Skandhas of Shreemad Bhāgavata Purāna should be regarded as supreme for acquiring knowledge of the glory and greatness of Shri Krishna.

दशमः पञ्चमः स्कन्धो याज्ञवल्क्यस्य च स्मृतिः ।
भक्तिशास्त्रं योगशास्त्रं धर्मशास्त्रं क्रमेण मे ।। ९९ ।।

The 10th and the 5th Skandhas of Shreemad Bhāgavata and the Yājnavalkya Smriti, are authoritative treatises on Bhakti, Yoga and Dharma respectively.

शारीरकाणां भगवद्गीतायाश्चावगम्यताम् ।
रामानुजाचार्यकृतं भाष्यमाध्यात्मिकं मम ।। १०० ।।

Shree Bhāshya on the Shārīraka Sutras and the Bhāshya on Bhagavad Gītā, both by Shri Rāmānujachārya, are accepted by me as authoritative for acquiring a comprehensive knowledge of philosophy.

एतेषु यानि वाक्यानि श्रीकृष्णस्य वृषस्य च ।
अत्युत्कर्षपराणि स्युस्तथा भक्तिविरागयोः ।। १०१ ।।
मन्तव्यानि प्रधानानि तान्येवेतरवाक्यतः ।
धर्मेण सहिता कृष्णभक्तिः कार्येति तद्ग्रहः ।। १०२ ।।

Quotations from these scriptures which describe the transcendent glory of Shri Krishna and give an elegant exposition to Dharma, Bhakti and Vairāgya, should be regarded as foundational truths, in comparison to various other quotations which although describe the glory of Shri Krishna or describe the forms of Dharma, Bhakti and Vairāgya. The quintessence of these chosen scriptures is, devotion to God with observance of Dharma.

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Faith and Philosophy (103-122)

धर्मो ज्ञेयः सदाचारः श्रुतिस्मृत्युपपादितः ।
माहात्म्यज्ञानयुग्भूरिस्नेहो भक्तिश्च माधवे ।। १०३ ।।

Dharma is the ethical code prescribed by Srutis and Smritis. Deep attachment to Shri Krishna with a full-fledged knowledge of His grandeur, constitutes the concept of Bhakti.

वैराग्यं ज्ञेयमप्रीतिः श्रीकृष्णेतरवस्तुषु ।
ज्ञानं च जीवमायेशरूपाणां सुष्ठु वेदनम् ।। १०४ ।।

Non-attachment to all objects of the senses except to Shri Krishna, is Vairāgya. The comprehensive knowledge of Jīva, Māyā, and Īshwara, is Jnāna.

हृत्स्थोऽणुसूक्ष्मश्चिद्रूपो ज्ञाता व्याप्याखिलां तनुम् ।
ज्ञानशक्त्या स्थितो जीवो ज्ञेयोऽच्छेद्यादिलक्षणः ।। १०५ ।।

Jīva which is very subtle resides in the heart. He is Chidrūpa, and by virtue of his sentiency pervades the entire body. He is unpierceable, indivisible.

त्रिगुणात्मा तमः कृष्णशक्तिर्देहतदीययोः ।
जीवस्य चाहंममताहेतुर्मायाऽवगम्यताम् ।। १०६ ।।

Māyā is trigunātmaka, i.e., full of satva, rajas and tamas qualities, full of darkness, and is the Śakti of Shri Krishna, and is responsible for creating attachment to the body and its relations.

हृदये जीववज्जीवे योऽन्तर्यामितया स्थितः ।
ज्ञेयः स्वतन्त्र ईशोऽसौ सर्वकर्मफलप्रदः ।। १०७ ।।

As Jīva resides in the heart, Paramātman resides in Jīva by His Antaryāmi Śakti. He is independent, and is the giver of fruits to all, according to their karmas (actions).

स श्रीकृष्णः परं ब्रह्म भगवान् पुरुषोत्तमः ।
उपास्य इष्टदेवो नः सर्वाविर्भावकारणम् ।। १०८ ।।

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Sahasranāma in a holy place; for such performances help one to attain all desired objects.

दैव्यामापदि कष्टायां मानुष्यां वा गदादिषु ।
यया स्वपररक्षा स्यात्तथा वृत्यं न चान्यथा ।। ११९ ।।

In the event of any calamity through nature or sickness, one shall try to take precautions to save one's self or others, but should not behave in such a manner as to suffer from the consequences thereof.

देशकालवयोवित्तजातिशक्त्यनुसारतः ।
आचारो व्यवहारश्च निष्कृतं चावधार्यताम् ।। १२० ।।

The internal dealings, ceremonies for expiation of sins, and the prevalent customs, shall always be made adaptable according to place, time, age, means, caste and ability, etc.

मतं विशिष्टाद्वैतं मे गोलोको धाम चेप्सितम् ।
तत्र ब्रह्मात्मना कृष्णसेवा मुक्तिश्च गम्यताम् ।। १२१ ।।

The creed of our philosophy is qualified non-dualism—Viśiṣṭādvaita—and the Goloka Dhāma is the desired abode for souls, who in the released state, assuming Brahmabhāva, serve Lord Krishna. This is ultimate Mukti.

एते साधारणा धर्माः पुंसां स्त्रीणां च सर्वतः ।
मदाश्रितानां कथिता विशेषानथ कीर्तये ।। १२२ ।।

These are the duties specified by me and common for all my male and female disciples; I now specify the special duties to be performed by my disciples of different grade, class, ashram and sex.

Special Duties (123-202)

मज्ज्येष्ठावरजभ्रातृसुताभ्यां तु कदाचन ।
स्वासन्नसम्बन्धहीना नोपदेश्या हि योषितः ।। १२३ ।।

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The Āchāryas, the sons of my elder and younger brothers, shall never preach to females other than those of their kindred.

न स्प्रष्टव्याश्च ताः क्वापि भाषणीयाश्च ता नहि ।
क्रौर्यं कार्यं न कस्मिंश्चिन्न्यासो रक्ष्यो न कस्यचित् ।। १२४ ।।

They shall never touch or talk to females not closely related to them; nor they shall be cruel to any living being nor accept money from others as deposits in their charge.

प्रतिभूत्वं न कस्यापि कार्यं च व्यावहारिके ।
भिक्षयाऽऽपदतिक्रम्या न तु कार्यमृणं क्वचित् ।। १२५ ।।

Never shall they stand as surety for others in their general dealings; they shall subsist on alms to tide over the period of stringency but shall never incur debts.

स्वशिष्यार्पितधान्यस्य कर्तव्यो विक्रयो न च ।
जीर्णं दत्त्वा नवीनं तु ग्राह्यं तन्नैष विक्रयः ।। १२६ ।।

They should never sell food grains offered to them as alms by their followers. However, old cereals may be exchanged for new, and such an exchange does not amount to a sale.

भाद्रशुक्लचतुर्थ्यां च कार्यं विघ्नेशपूजनम् ।
इषकृष्णचतुर्दश्यां कार्याऽर्चा च हनूमतः ।। १२७ ।।

They shall perform a special ceremony on the fourth day of the bright half of the month of Bhādrapada, which is the birthday of Ganapati. Again on the 14th day of the dark half of Āshwina month, they shall perform a similar ceremony for propitiating Hanūmān.

मदाश्रितानां सर्वेषां धर्मरक्षणहेतवे ।
गुरुत्वे स्थापिताभ्यां च ताभ्यां दीक्ष्या मुमुक्षवः ।। १२८ ।।

The Āchāryas, viz. Ayodhyāprasāda and Raghu-

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vīrji appointed by me as the religious heads of my disciples, shall initiate the male aspirants into our holy order and fellowship.

यथाधिकारं संस्थाप्याः स्वे स्वे धर्मे निजाश्रिताः ।
मान्याः सन्तश्च कर्तव्यः सच्छास्त्राभ्यास आदरात् ।। १२९ ।।

They (Āchāryas) shall behave according to their appropriate duties—Dharma. They shall respect the saints and shall study the scriptures with a spirit of reverence.

मया प्रतिष्ठापितानां मन्दिरेषु महत्सु च ।
लक्ष्मीनारायणादीनां सेवा कार्या यथाविधि ।। १३० ।।

They shall perform the necessary rites for worship and devotion of Laxmi Nārāyana and other idols installed by Me in large temples.

भगवन्मन्दिरं प्राप्तो योऽन्नार्थी कोऽपि मानवः ।
आदरात्स तु सम्भाव्यो दानेनान्नस्य शक्तितः ।। १३१ ।।

Anyone who enters the temple with a desire to have food, shall be so served with food and shall be treated hospitably according to the means.

संस्थाप्य विप्रं विद्वांसं पाठशालां विधाप्य च ।
प्रवर्तनीया सद्विद्या भुवि यत्सुकृतं महत् ।। १३२ ।।

A pāthashālā for teaching Sanskrit should be established and a learned Brāhmin preceptor should be appointed therein to impart knowledge of Sadvidyā; for verily propagation of the scriptural lore is an act of great benediction.

Special Duties for the Wives of the Āchāryas (133-134)

अथैतयोस्तु भार्याभ्यामाज्ञया पत्युरात्मनः ।
कृष्णमन्त्रोपदेशश्च कर्तव्यः स्त्रीभ्य एव हि ।। १३३ ।।

The wives of the Āchāryas, Ayodhyāprasāda and Raghuvīrji, with the permission of their husbands,

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shall preach to females only and shall initiate them into the Krishna mantra.

स्वासन्नसम्बन्धहीना नरास्ताभ्यां तु कर्हिचित् ।
न स्प्रष्टव्या न भाष्याश्च तेभ्यो दर्श्यं मुखं न च ।। १३४ ।।

They shall also never touch, talk to, or even show their faces to the males other than those who are closely related to them.

Special Duties of the Householders (135-156)

गृहाख्याश्रमिणो ये स्युः पुरुषा मदुपाश्रिताः ।
स्वासन्नसम्बन्धहीना न स्पृश्या विधवाश्च तैः ।। १३५ ।।

My disciples who are householders, shall not under any circumstances associate themselves with widows who are not closely related to them.

मात्रा स्वस्रा दुहित्रा वा विजने तु वयःस्थया ।
अनापदि न तैः स्थेयं कार्यं दानं न योषितः ।। १३६ ।।

The householder-disciples shall not remain in private company with either their mother, sister or daughter, who may be of young age, except in the strictest emergency. They shall never give away their wives to anyone out of a sense of emotional extravagance.

प्रसङ्गो व्यवहारेण यस्याः केनापि भूपतेः ।
भवेत्तस्याः स्त्रियाः कार्यः प्रसङ्गो नैव सर्वथा ।। १३७ ।।

My disciples shall not keep any contact with a woman-courtesan.

अन्नाद्यैः शक्तितोऽभ्यर्च्यो ह्यतिथिस्तैर्गृहागतः ।
दैवं पित्र्यं यथाशक्ति कर्तव्यं च यथोचितम् ।। १३८ ।।

My devotees shall entertain and serve guests with food according to their means, and shall perform in a proper way the sacrificial rites and oblations to ancestors.

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यावज्जीवं च शुश्रूषा कार्या मातुः पितुर्गुरोः ।
रोगार्तस्य मनुष्यस्य यथाशक्ति च मामकैः ।। १३९ ।।

My disciples shall serve their parents, preceptors and ailing persons till they live, to the best of their ability.

यथाशक्त्युद्यमः कार्यो निजवर्णाश्रमोचितः ।
मुष्कच्छेदो न कर्तव्यो वृषस्य कृषिवृत्तिभिः ।। १४० ।।

They shall take up such vocations as may be suited to their caste. The agriculturist farmers shall not castrate the bulls.

यथाशक्ति यथाकालं संग्रहोऽन्नधनस्य तैः ।
यावद्व्ययं च कर्तव्यः पशुमद्भिस्तृणस्य च ।। १४१ ।।

According to their means, my disciples shall store food grains and save money against their future requirements, and those who own cattle shall store necessary stock of fodder.

गवादीनां पशूनां च तृणतोयादिभिर्यदि ।
सम्भावनं भवेत्स्वेन रक्ष्यास्ते तर्हि नान्यथा ।। १४२ ।।

My disciples shall keep cows and other animals only if they can afford to take sufficient care of them and maintain them with grass, water, etc. Otherwise they should better abstain from keeping them.

ससाक्ष्यमन्तरा लेखं पुत्रमित्रादिनाऽपि च ।
भूवित्तदानादानाभ्यां व्यवहार्यं न कर्हिचित् ।। १४३ ।।

My disciples shall not enter into business transactions either for the purchase of land or for lending money even with their sons or friends except by a written document.

कार्ये वैवाहिके स्वस्यान्यस्य वार्ष्यधनस्य तु ।
भाषाबन्धो न कर्तव्यः ससाक्ष्यं लेखमन्तरा ।। १४४ ।।

My disciples shall enter into a written understanding, with a witness attesting his signature there-

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to, for the amount that may be required to be paid on marriages either of their own or of others but should never rely on oral understanding.

आयद्रव्यानुसारेण व्ययः कार्यो हि सर्वदा ।
अन्यथा तु महद्दुःखं भवेदित्यवधार्यताम् ।। १४५ ।।

My disciples shall regulate their expenses according to their income and shall never indulge in extravagant expenses; for expenses incurred in excess of income shall in future beget misery.

द्रव्यस्यायो भवेद्यावान् व्ययो वा व्यावहारिके ।
तौ संस्मृत्य स्वयं लेख्यौ स्वक्षरैः प्रतिवासरम् ।। १४६ ।।

My disciples shall maintain legible accounts of their income and expenditure written daily in their own hand.

निजवृत्त्युद्यमप्राप्तधनधान्यादितश्च तैः ।
अर्प्यो दशांशः कृष्णाय विंशोंऽशस्त्विह दुर्बलैः ।। १४७ ।।

My disciples shall give in donation one-tenth of their income or food grains if that may be their agricultural income. Those who have not sufficient means shall donate one-twentieth of their income either in kind or money.

एकादशीमुखानां च व्रतानां निजशक्तितः ।
उद्यापनं यथाशास्त्रं कर्तव्यं चिन्तितार्थदम् ।। १४८ ।।

The regular observance of Ekādashi vrata or other special vratas shall be considered fulfilled only when the necessary concluding celebrations are performed as laid down in scriptures. They will only then yield desired fruits.

कर्तव्यं कारणीयं वा श्रावणे मासि सर्वथा ।
बिल्वपत्रादिभिः प्रीत्या श्रीमहादेवपूजनम् ।। १४९ ।।

In the month of Shrāvana they shall worship or engage the services of pious Brāhmin devotees for the worship of Shiva with Bilva patras and the like.

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स्वाचार्यान्न ऋणं ग्राह्यं श्रीकृष्णस्य च मन्दिरात् ।
ताभ्यां स्वव्यवहारार्थं पात्रभूषांशुकादि च ।। १५० ।।

My disciples shall never borrow money from the Āchāryas or from the treasury of the temples; nor shall they take utensils, ornaments, or clothes and the like for their use from the temples.

श्रीकृष्णगुरुसाधूनां दर्शनार्थं गतौ पथि ।
तत्स्थानेषु च न ग्राह्यं परान्नं निजपुण्यहृत् ।। १५१ ।।

My disciples who visit the temples or approach the saints or preceptors for darshana shall never, either in the temples or enroute, eat food served by others. For such a deed deprives one of the fruits of such righteous actions.

प्रतिज्ञातं धनं देयं यत्स्यात्तत्कर्मकारिणे ।
न गोप्यमृणशुद्ध्यादि व्यवहार्यं न दुर्जनैः ।। १५२ ।।

My disciples shall pay wages either in money or in kind regularly to labourers hired by them and as agreed with them; but in no case they shall give them anything less than the agreed rates. They shall never conceal the debt that may have been redeemed by them nor they shall suppress their own descent and the giving of their daughters (Kanyādān) in marriage. They shall never maintain dealings with wicked persons.

दुष्कालस्य रिपूणां वा नृपस्योपद्रवेण वा ।
लज्जाधनप्राणनाशः प्राप्तः स्याद्यत्र सर्वथा ।। १५३ ।।
मूलदेशोऽपि स स्वेषां सद्य एव विचक्षणैः ।
त्याज्यो मदाश्रितैः स्थेयं गत्वा देशान्तरं सुखम् ।। १५४ ।।

In the event of famine or harassment from the wicked, or tyranny of a king, which is likely to harm one's prestige or wealth or even one's own life, my followers shall in such circumstances quit that place

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at once even if it be their native place, and shall migrate to some other place where there is no such harassment.

आढ्यैस्तु गृहिभिः कार्या अहिंसा वैष्णवा मखाः ।
तीर्थेषु पर्वसु तथा भोज्या विप्राश्च साधवः ।। १५५ ।।

My disciples of means shall perform ahimsaka Yajnas for propitiating Vishnu, and shall feed Brāhmins and ascetics on the day following Ekādashi fast or on religious days in places of pilgrimage.

महोत्सवा भगवतः कर्तव्या मन्दिरेषु तैः ।
देयानि पात्रविप्रेभ्यो दानानि विविधानि च ।। १५६ ।।

My disciples of means shall celebrate the religious festivals in temples with great pomp and enthusiasm, and shall give alms to the deserving Brāhmins.

Special Duties for the Rulers (157-158)

मदाश्रितैर्नृपैर्धर्मशास्त्रमाश्रित्य चाखिलाः ।
प्रजाः स्वाः पुत्रवत् पाल्या धर्मः स्थाप्यो धरातले ।। १५७ ।।

My disciples of the royal families shall, in conformity with the scriptures, extend full protection to their subjects and treat them as members of their own family. They shall rightfully consolidate religious tenets on earth within the sphere of their rule.

राज्याङ्गोपायषड्वर्गा ज्ञेयास्तीर्थानि चाञ्जसा ।
व्यवहारविदः सभ्या दण्ड्यादण्ड्याश्च लक्षणैः ।। १५८ ।।

My disciples who are rulers should be fully aware of the seven different constituents for successfully governing their state, the four expedients necessary for a victorious conquest of the enemy state, the six political strategies and the important places to send spies. They should also skilfully know those who

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are well-versed in social affairs, and the people who deserve punishment and the people who do not deserve punishment by their personal attributes.[1]

Special Duties of Female Disciples (159-174)

Special Duties of Married Women (159-162)

सभर्तृकाभिर्नारीभिः सेव्यः स्वपतिरीश्वरः ।
अन्धो रोगी दरिद्रो वा षण्ढो वाच्यं न दुर्वचः ।। १५९ ।।

The female followers shall serve their husbands, be they either blind or ailing, poor or impotent, in the manner in which they worship and serve God; under no circumstances shall they speak harsh words to them.

रूपयौवनयुक्तस्य गुणिनोऽन्यनरस्य तु ।
प्रसङ्गो नैव कर्तव्यस्ताभिः साहजिकोऽपि च ।। १६० ।।

They shall not, under any circumstances, develop contact with any young, handsome and virtuous man.

नरेक्ष्यनाभ्यूरुकुचाऽनुत्तरीया च नो भवेत् ।
साध्वी स्त्री न च भण्डेक्षा न निर्लज्जादिसङ्गिनी ।। १६१ ।।

All devout wives shall not dress in a manner so as to expose their breasts, navel or thighs and thus attract the glance of males. They should never move about without putting on their sari and shall never go to see vulgar shows. Again they shall never maintain contacts with debauched women or courtesans.

1. (i) *Seven constituents:* (1) the king; (2) the ministers; (3) the friends—intimate, artificial and hypocritical; (4) the treasury; (5) the nations; (6) the forts; (7) the army.
(ii) *The four expedients:* (1) sweet talking; (2) almsgiving; (3) developing enmity between the heads of the armies of the enemy; (4) taking away the kingdom, treasury and executing enemies.
(iii) *Political Strategies:* (1) to adopt conciliatory measures; (2) to initiate quarrels (3) to besiege the enemy; (4) to divide one's own army for a two-pronged attack.

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भूषासदंशुकधृतिः परगेहोपवेशनम् ।
त्याज्यं हास्यादि च स्त्रीभिः पत्यौ देशान्तरं गते ।। १६२ ।।

Women whose husbands are away from the town shall not decorate themselves with rich garments or ornaments, shall not visit others' houses and shall abstain from indulging in gossips or keeping gay moods.

Special Duties of Widows (163-172)

विधवाभिस्तु योषाभिः सेव्यः पतिधिया हरिः ।
आज्ञायां पितृपुत्रादेर्वृत्यं स्वातन्त्र्यतो न तु ।। १६३ ।।

The widows shall serve God with the same fidelity with which they served their husbands and shall always remain under the authority of their father or son but shall never behave freely.

स्वासन्नसम्बन्धहीना नराः स्पृश्या न कर्हिचित् ।
तरुणैस्तैश्च तारुण्ये भाष्यं नावश्यकं विना ।। १६४ ।।

They shall abstain from the touch of any male who may not be their nearest relative. During the period of their youth they shall avoid contact or conversation with one who may not be their nearest relative, except in unavoidable circumstances.

स्तनन्धयस्य नुः स्पर्शे न दोषोऽस्ति पशोरिव ।
आवश्यके च वृद्धस्य स्पर्शे तेन च भाषणे ।। १६५ ।।

It does not carry any sin in case they casually touch a suckling child; just as there is no sin in touching an animal. Similarly the touch of an old man in case of unavoidable circumstance also does not confer any sin.

विद्याऽनासन्नसम्बन्धात्ताभिः पाठ्या न काऽपि नुः ।
व्रतोपवासैः कर्तव्यो मुहुर्देहदमस्तथा ।। १६६ ।।

Widow disciples should not learn anything from people who are not closely related to them. They

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shall observe fasts or Vratas and emaciate their bodies.

धनं च धर्मकार्येऽपि स्वनिर्वाहोपयोगि यत् ।
देयं ताभिर्न तत्क्वापि देयं चेदधिकं तदा ।। १६७ ।।

Widows shall not give anything in charity if the funds available with them are sufficient only for their subsistence.

कार्यश्च सकृदाहारस्ताभिः स्वापस्तु भूतले ।
मैथुनासक्तयोर्वीक्षा क्वापि कार्या न देहिनोः ।। १६८ ।।

Widow disciples shall take food only once a day and shall sleep on the floor and shall refrain from looking at beings in coition.

वेषो न धार्यस्ताभिश्च सुवासिन्याः स्त्रियास्तथा ।
न्यासिन्या वीतरागाया विकृतश्च न कर्हिचित् ।। १६९ ।।

Widow disciples shall never dress like married women or like renounced women, nor shall they dress in a manner unbecoming of the traditions of the place they live in or with their family customs.

सङ्गो न गर्भपातिन्याः स्पर्शः कार्यश्च योषितः ।
शृङ्गारवार्ता न नृणां कार्याः श्रव्या न वै क्वचित् ।। १७० ।।

They shall always avoid the company of a woman who is habitually disposed to assisting abortion nor shall they indulge in speaking or listening to amorous talks pertaining to males.

निजसम्बन्धिभिरपि तारुण्ये तरुणैर्नरैः ।
साकं रहसि न स्थेयं ताभिरापदमन्तरा ।। १७१ ।।

Young widows shall never keep company in seclusion of young men even if they are closely related to them, except under unforeseen exigencies.

न होलाखेलनं कार्यं न भूषादेश्च धारणम् ।
न धातुसूत्रयुक्सूक्ष्मवस्त्रादेरपि कर्हिचित् ।। १७२ ।।

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They shall never take part in Holi festival nor shall they dress in rich or transparent clothes made of golden fabrics.

Common Duties for Women Disciples (173-174)

सधवाविधवाभिश्च न स्नातव्यं निरम्बरम् ।
स्वरजोदर्शनं स्त्रीभिर्गोपनीयं न सर्वथा ।। १७३ ।।

The women folk shall never take bath without their clothes, and they shall never conceal their periodical menses.

मनुष्यं चांशुकादीनि नारी क्वापि रजस्वला ।
दिनत्रयं स्पृशेन्नैव स्नात्वा तुर्येऽह्नि सा स्पृशेत् ।। १७४ ।।

During the period of menses they shall avoid touching anybody or even clothes for three days. They shall enjoy the usual rights on the fourth day after taking their bath.

Special Rules of Conduct for Ascetics (175-196)

Special Rules of Conduct for Brāhmin Ascetics (175-185)

नैष्ठिकव्रतवन्तो ये वर्णिनो मदुपाश्रयाः ।
तैः स्पृश्या न स्त्रियो भाष्या न च वीक्ष्याश्च ता धिया ।। १७५ ।।

The Naishthika Brahmachāris (who have to observe eight-fold celibacy) shall avoid all contact or talk with females, nor should they intentionally look at them.

तासां वार्ता न कर्तव्या न श्रव्याश्च कदाचन ।
तत्पादचारस्थानेषु न च स्नानादिकाः क्रियाः ।। १७६ ।।

They shall never indulge in talks pertaining to females nor listen to such talks, nor shall they ever go for bath in such places where generally females move or stay.

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danaṃ, Gāyatrī (chanting hymns to the Sun God), Vishnu-pūjana (worship of Vishnu) and the Vaishva Deva (offering rice to the god of Fire).

Special Rules of Conduct for Non-Brāhmin Ascetics (Sādhus) (188-198)

साधवो येऽथ तैः सर्वैर्नैष्ठिकब्रह्मचारिवत् ।
स्त्रीस्त्रैणसङ्गादि वर्ज्यं जेतव्याश्चान्तरारयः ।। १८८ ।।

Our ascetics shall, like the Naishthika Brahmachāris, always avoid the eight-fold contact with women and persons disposed to female habits, and shall conquer passions such as lust, anger, avarice, etc.

सर्वेन्द्रियाणि जेयानि रसना तु विशेषतः ।
न द्रव्यसङ्ग्रहः कार्यः कारणीयो न केनचित् ।। १८९ ।।

They shall ever endeavour to control their senses and particularly the palate (Rasanā). They shall never hoard money nor shall they ask others to do so on their behalf.

न्यासो रक्ष्यो न कस्यापि धैर्यं त्याज्यं न कर्हिचित् ।
न प्रवेशयितव्या च स्वावासे स्त्री कदाचन ।। १९० ।।

They shall never keep others' money as deposits, and shall cultivate patience. They shall never allow a female to tread in their place of residence.

न च सङ्गं विना रात्रौ चलितव्यमनापदि ।
एकाकिभिर्न गन्तव्यं तथा क्वापि विनापदम् ।। १९१ ।।

Except in sheer exigencies, our sadhus shall never go alone at night time nor even during day time without the company of their fellow sadhus.

अनर्घ्यं चित्रितं वासः कुसुम्भाद्यैश्च रञ्जितम् ।
न धार्यं च महावस्त्रं प्राप्तमन्येच्छयाऽपि तत् ।। १९२ ।।

They shall never use a cloth which is very valuable or dyed or printed gaudily, and they shall never

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accept valuable shawls or other garments though offered willingly.

भिक्षां सभां विना नैव गन्तव्यं गृहिणो गृहम् ।
व्यर्थः कालो न नेतव्यो भक्ति भगवतो विना ।। १९३ ।।

They shall not go to the house of any householder disciples except for begging food or for holding meetings for spiritual discourses. They shall spend their time in devotion but shall not waste their time idly.

पुमानेव भवेद्यत्र पक्वान्नपरिवेषणः ।
ईक्षणादि भवेन्नैव यत्र स्त्रीणां च सर्वथा ।। १९४ ।।

My saints shall go to such places for their meals where the meals are served only by males and the contact of females is totally out of sight.

तत्र गृहिगृहे भोक्तुं गन्तव्यं साधुभिर्मम ।
अन्यथामान्नमर्थित्वा पाकः कार्यः स्वयं च तैः ।। १९५ ।।

If no such facilities are available, my saints shall beg cereals and cook for themselves.

आर्षभो भरतः पूर्वं जडविप्रो यथा भुवि ।
अवर्ततात्र परमहंसैर्वृत्त्यं तथैव तैः ।। १९६ ।।

All my saints shall adopt the code of behaviour practised by Bharatji, the son of Rishabhadeva Bhagavān, who behaved like an ordinary illiterate Brāhmin in order that he may not be involved in the alluring contacts of the world or in worldly relations.

Common Rules for all Saints in General
(197-202)

वर्णिभिः साधुभिश्चैतैर्वर्जनीयं प्रयत्नतः ।
ताम्बूलस्याहिफेनस्य तमालादेश्च भक्षणम् ।। १९७ ।।

The Brahmachāris and the Sādhus of this fold shall completely abstain from taking betel leaves, opium, tobacco etc.

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संस्कारेषु न भोक्तव्यं गर्भाधानमुखेषु तैः ।
प्रेतश्राद्धेषु सर्वेषु श्राद्धे च द्वादशाह्निके ।। १९८ ।।

They shall not dine on occasions on which certain purificatory ceremonies relating to the conception of a child are performed, and also on the eleventh and twelfth days after the death of a person, on which days the obituary rites are performed.

दिवास्वापो न कर्त्तव्यो रोगाद्यापदमन्तरा ।
ग्राम्यवार्ता न कार्या च न श्रव्या बुद्धिपूर्वकम् ।। १९९ ।।

These sādhus except when they are ill, shall not sleep during the day, nor shall they indulge in worldly talks nor listen to such talk deliberately.

स्वप्यं न तैश्च खट्वायां विना रोगादिमापदम् ।
निश्छद्म वर्तितव्यं च साधूनामग्रतः सदा ।। २०० ।।

These sādhus shall not sleep on a cot unless they are laid down with acute illness. They should always cultivate frank and upright manners in front of the elderly saints.

गालिदानं ताडनं च कृतं कुमतिभिर्जनैः ।
क्षन्तव्यमेव सर्वेषां चिन्तनीयं हितं च तैः ।। २०१ ।।

They shall always bear the abuses and insults hurled upon them by the wicked and also their beatings. Not only should their evil acts be forgotten but they should also bless them for a change in their living.

दूतकर्म न कर्तव्यं पैशुनं चारकर्म च ।
देहेऽहन्ता च ममता न कार्या स्वजनादिषु ।। २०२ ।।

They shall not act as agents, messengers or as spies nor shall they indulge in backbiting or act as eye-witnesses. They shall shed attachment to their body and also to their relations.

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Conclusion (203-212)

इति संक्षेपतो धर्माः सर्वेषां लिखिता मया।
साम्प्रदायिकग्रन्थेभ्यो ज्ञेय एषां तु विस्तरः ॥ २०३ ॥

I have thus narrated succinctly the duties—Dharma—of the different classes of my disciples. However, for further elaboration of their duties they should refer to the various scriptures of our Sampradāya.

सच्छास्त्राणां समुद्धृत्य सर्वेषां सारमात्मना।
पत्रीयं लिखिता नृणामभीष्टफलदायिनी ॥ २०४ ॥

I have compiled this Shikshāpatrī, the Epistle of Precepts, and have incorporated therein the quintessence of all the scriptures, the observance of which will yield the desired fruits.

इमामेव ततो नित्यमनुसृत्य ममाश्रितैः।
यतात्मभिर्वर्तितव्यं न तु स्वैरं कदाचन ॥ २०५ ॥

Hence all my disciples shall observe all the rules laid down in this Shikshāpatrī and shall never take up freedom of behaviour.

वर्तिष्यन्ते य इत्थं हि पुरुषा योषितस्तथा।
ते धर्मादिचतुर्वर्गसिद्धिं प्राप्स्यन्ति निश्चितम् ॥ २०६ ॥

Those of my disciples who shall live in accordance with the precepts laid down here, shall attain all the four desired objects (Dharma, Artha, Kāma and Moksha) on this earth.

नेत्थं य आचरिष्यन्ति ते त्वस्मत्सम्प्रदायतः।
बहिर्भूता इति ज्ञेयं स्त्रीपुंसैः साम्प्रदायिकैः ॥ २०७ ॥

And those of my male and female disciples who do not follow the tenets of this Shikshāpatrī are considered as excommunicated from the fellowship.

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DATE DUE

All my disciples shall, as a rule, read this Shikāpatrī daily, and those who cannot read it listen to its recital with great devotion.

वक्त्रंभावे तु पूजैव कार्याऽस्याः प्रतिवासरम् ।
मद्रूपमिति मद्वाणी मान्येयं परमादरात् ।। २०९ ।।

If one does not find some one to read this Shikshāpatrī, he shall worship it daily holding every word of it as the personified form of my divine self.

युक्ताय सम्पदा दैव्या दातव्येयं तु पत्रिका ।
आसुर्या सम्पदाऽऽढ्याय पुंसे देया न कर्हिचित् ।। २१० ।।

This Shikshāpatrī should be given only to those who possess aptitude for spiritual learning, but it shall never be given to those who are devoid of such learning.

विक्रमार्कशकस्याब्दे नेत्राष्टवसुभूमिते ।
वसन्ताद्यदिने शिक्षापत्रीयं लिखिता शुभा ।। २११ ।।

I have written this Shikshāpatrī which is the bestower of highest bliss to all souls, on the fifth day (Vasanta-Panchami) of the bright half of the month of Māgha of the Samvat year 1882 (1826 A.D.).

निजाश्रितानां सकलार्तिहन्ता सधर्मभक्तेरवनं विधाता ।
दाता सुखानां मनसेप्सितानां तनोतु कृष्णोऽखिलमङ्गलं नः ।।२१२।।

May Lord Shri Krishna, the destroyer of all miseries of His devotees, the defender of Dharma and Bhakti and the bestower of all the cherished objects, spread His auspiciousness and glory everywhere.

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महेन्द्र संस्कृत विश्वविद्यालय
वाल्मीकि विद्यापीठ
पुस्तकालय

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THE AUTHOR

Shree Sahajanand Swami was born in Chhapaiya near Ayodhya, in a Brahmin family. He was a profound scholar of Sanskrit and wielded superhuman powers from his young age. Leaving home at the age of eleven and travelling the distance by foot, he visited all the pilgrimage centres in north, east, south and west. During this sojourn he studied various cults and examined their truthfulness in accordance with the scriptures. Ultimately he came to Loj in Saurashtra (near Port Mangrol) and met Swami Ramanand who as a seer was awaiting him. Shortly afterwards, Swami Ramanand abdicated his gadi in his favour after initiating him into the Vaishnavi Diksha.

Swami Sahajanand, with the help of five hundred Paramahamsas who had thronged round him and who were all unparalleled in their spiritual attainment, established the creed of Bhagawat Dharma and oriented the same in its essentials of *dharma, jnana, vairagya* and *bhakti*. He advocated purity of body and mind, observance of all the *vratas* and cultivation of a life of plain and pious living.

His philosophy is based on the Visishtadvaita of Shri Ramanujacharya with slight variations, wherein Akshara is accepted as the *sariri* of *chit achit* world and *sarira* of Shree Purushottama. Swami Sahajanand was the ultimate Purushottama himself and Akshara is his abode. Thus, he revived the Vedic upasana of the eternal forms of Akshara and Purushottama for final emancipation. He explained that the eternal manifestation of Akshara is always on the earth through a brahmanised saint.

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